

AMERICA

REVIEW OF 1944

Benjamin L. Masse

THE FUTURE OF SPAIN

John LaFarge

THE LITURGY AND— THE WORLD TODAY

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COMMENT ON THE WEEK

Security Tax Frozen. Although the President had requested the Congress to permit the scheduled one per cent advance in Social Security taxes to take place, he reluctantly signed the bill freezing the tax. Under the circumstances there was little else that he could do, since the vote in both Houses was so overwhelmingly in favor of the freeze that a veto would almost certainly have been overridden. In a statement accompanying his signature of the bill, the President expressed the willingness of the Executive Branch to assist Congress in expanding and perfecting the social-security set-up and announced that he would soon submit a plan to that end. "At that time," he wrote, "I hope that a clear understanding of the Government's financial responsibilities for social security will emerge and that a long-term plan for allocating the costs of social security will be developed." On this point, at least, there is no disagreement between the Congress and the Chief Executive. Senator Vandenberg, who led the fight to freeze the tax, has already introduced a bill calling for the creation of a committee of experts to explore all phases of social security. The new Congress should lose no time in acting on this proposal. One curious aspect of the controversy was the AFL and CIO support for doubling the tax as scheduled. Spokesmen for the labor organizations argued that workers were able at this time to meet the increased levy. How this squares with AFL and CIO attacks on the Little Steel formula was not immediately apparent.

Liturgical Week. Widespread interest in the Liturgical Movement is an encouraging sign of the increasing depth and vitality of American Catholicism. Growing awareness of the beauty of the public worship of the Church and its power to enrich and stimulate Catholic living in all its manifold activities has resulted in a vigorous revival of this once badly neglected treasure of our Faith. One of the most effective instruments for promoting this revival has been the annual Liturgical Week. This year it is to be held at St. Patrick's Cathedral in New York on December 27, 28, 29. The program that has been arranged offers an unrivaled opportunity for the study of the Liturgy in theory and practice. Experts who are known throughout the Church for their scholarly works on liturgical subjects will give illuminating talks on the Liturgy in its relations to every aspect of Catholic life and action. More promising still are the services that have been arranged to unfold the solemn dignity of Catholic worship in the matchless setting of this beautiful Cathedral. The services and talks are open to everyone, free of charge. It would be hard to conceive of a more inspiring activity or one so completely in harmony with the spirit of this holy season.

Hearings on Postwar Army. Despite warnings by educational, labor and church groups against hasty action, Congressman Clifton Woodrum, chairman of the House Sub-Committee on Postwar Military Policy, has announced that hearings on universal military service in peacetime would begin shortly after the Presidential inauguration on January 20. Though Congressmen have expressed fears that delay may jeopardize the program if postponed to the end of the war, there is evidence that this far-reaching program will have many a knot to untangle before final decision can be reached. It is understood that the War Department is

still working on the bill to be presented to the next Congress, and containing the Army's ideas on conscription. Meanwhile, many groups have protested that the implications of this program have not been studied enough to permit action now. For instance, some members of the U. S. Chamber of Commerce have questioned the figures currently being given on the cost of universal military service. There is as yet little coordination of the proposed military policy with our educational system. Negro groups have wanted to know whether the new Army policy will continue the traditional segregation policies of the past decades. And church groups are very much concerned on the matter of principle involved. The anxiety expressed by these groups will help to bring out whether we really need a huge reserve force of 10,000,000, whether a volunteer program on a more modest scale would not produce a more desirable nucleus, whether a whole year is really necessary. Whatever action is eventually taken on the postwar army, Congress should have assurance that this program will have the continued support of the nation in peacetime through being soundly conceived. This issue cannot be solved in superficial hearings.

Two Libel Suits. Sometimes libel suits are begun as a bid for cheap publicity, or merely to scatter dust in the eyes of the people. There is no intention of letting the matter come to trial. But occasionally these suits are really serious, the aggrieved party being honestly incensed and determined to vindicate his honor and reputation. In such cases the suit sometimes goes to trial. It is not yet clear whether the two libel suits projected by the International Longshoremen's and Warehousemen's Union (CIO) belong to the first or second category. According to reports appearing in

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the press, the ILWU intends to sue Westbrook Pegler for the tidy sum of \$500,000. Playing no favorites, it also contemplates action against the New York tabloid PM for the same amount of money. The Union is wroth with Mr. Pegler for a number of reasons, but principally for alleging that money collected for the Bridges Deportation Defense Fund was handed over to the Communist Party, and that the ILWU conducted "kangaroo courts controlled by thieves, murderers and Communists." PM's reputed crime was to print stories allegedly misrepresenting the Union's postwar stand on strikes, and asserting that Harry Bridges, ILWU President, was to be ousted as CIO regional director for California. It is earnestly to be desired that these suits come to trial, since they promise a thorough exposition of facts which ought to be public property. If the suit against PM goes to trial, look for some interesting sidelights on the ceaseless struggle between Communists and anti-Communists in the CIO.

Montgomery Ward Again. The main thing to bear in mind in judging Montgomery Ward's continued defiance of the War Labor Board is that the Board has complete authority to settle all labor disputes which interfere, or threaten to interfere, with war production. In the case of the Montgomery Ward Detroit stores, the Board ordered the company to make certain wage adjustments retroactive to December 8, 1942, to arbitrate grievances with the union which represents its employees and to agree to a maintenance-of-membership clause in the union contract. There is nothing exceptional about these orders. They represent standard WLB procedure and have been accepted, as a war-time measure, by practically all American employers. While many of these men are just as opposed to maintenance of membership as is Sewell Avery, head of Montgomery Ward, they have the patriotic good sense to realize that this is not the time to subordinate the public good to purely personal convictions. This is especially true when those convictions are not shared by millions of their fellow citizens. The only possible exception to this would be a clear case of moral principle, a factor which, despite Montgomery Ward's expensive propaganda, is not present in this controversy. In fact, if there is any moral issue in the Montgomery Ward case, it is the obligation of the Company, in legal justice, to obey a legitimate demand of the Government. What a tragic pity it is that the President of the United States must turn his attention from the grave issues of the hour to deal with the anti-social stubbornness of Mr. Sewell Avery.

Dr. Howard vs. Messrs. Hull and Stettinius. Spokesmen for official Protestant bodies continue to reiterate the serious charges which they have made recently against both the Roman Catholic Hierarchy and the State Department of the United States Government. They accuse the Hierarchy of a sinister "clericalism" manifested principally in the alleged efforts of the Catholic Bishops to hinder or prevent Protestant missionary activity in Latin America. They charge the State Department with yielding to pressure from the Hierarchy for the same end. It is becoming increasingly evident that these charges are inspired by George P. Howard's book, *Religious Liberty in Latin America*. The warning sounded against the "clericalism" of the Roman Catholic Hierarchy in the Foreword of that book was repeated almost verbatim by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, in his address to that body at its recent meeting in Pittsburgh. It is hard to believe that the men who continue to repeat these charges are unaware of the fact that both Cordell Hull, last Spring,

and Edward B. Stettinius, Jr., within the last month, have denied them. Mr. Hull stated that no agency or representative of the Catholic Church had asked the State Department to deny or delay the issuance of passports to Protestant missionaries. Mr. Stettinius stated that 76 passports had been issued to Protestant missionaries and 20 to Catholic missionaries going to Latin America and that there had been no discrimination in the granting of such passports. Apparently the testimony of these eminent men cannot prevail against the assertions made in Dr. Howard's book.

Colored Firemen Win. The Supreme Court has come to the rescue of the colored firemen on Southern railways, a group whose interests AMERICA has more than once defended, and whose victory it now hails. These firemen may not belong to the Brotherhood of Locomotive Firemen and Engineers—an all-white union; and under the Railway Labor Act, exclusive bargaining rights with the railroads, so far as firemen are concerned, belong to that union. The Negro firemen had simply to take the crumbs that fell from the table. Since 1941 the crumbs have been falling more sparingly and infrequently; for in that year the Brotherhood concluded an agreement with twenty-one Southern roads, the effect of which was gradually to freeze the colored people out of an occupation that had traditionally been theirs for forty years. A unanimous Court sharply underlined the duty of the Brotherhood towards the colored firemen. Since the whites have a monopoly of representation in the fireman's craft, they have the responsibility of representing the colored minority—which they were not fulfilling by discriminating against them. The Court now stands ready to offer redress if the representatives fail in their responsibility.

Ten Years' Parade. You read about parades taking so long to pass a given point; this is the tenth anniversary of Father John A. Toomey's standing on the reviewing stand and watching a parade go by. And there doesn't seem to be any end to it—the ranks still keep surging on. Is it a victory parade? Yes, in the ultimate analysis, it is; for, although it is a parade of the foibles, the contrariness, the silliness, the tragedy and heroism of men and women, it is above all a parade of God's wise and forbearing gentle-kindness, for the reviewing stand from which it is all seen is the eternal truth and wisdom of God and His Church. Father Toomey has reviewed shrewdly, wisely, cuttingly at times, but always in kindly wise. To him, our thanks and a sincere wish that he may continue long to view the passing parade, till the big band at the end of it all, and we all shall have paraded happily home.

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THE NATION AT WAR

ON Saturday, December 16, the Germans launched a major offensive against the Allied lines. It extended over a front of 60 miles opposite the Ardennes, a rough and wooded section of southeast Belgium. By the 18th, on which day a news blackout prevented further information from being divulged, the German front had expanded to 80 miles. In places it had advanced about 20 miles.

This German maneuver is similar to that of Marshal Foch in July, 1918. On that occasion the Allies allowed the Germans to attack across the Marne against strongly held positions. After the Germans were thoroughly busy in that battle, Foch launched a great offensive against their right rear. This did not lead to a German catastrophe—at least not immediately—but it was the beginning of the catastrophic defeat of Germany.

In the present case, the Germans allowed the Allies to attack toward Cologne against very strong opposition. It has been a hard battle which lasted day and night for just a month. According to German reports, they believed the Allies had about exhausted themselves. Then, as Marshal Foch had done a quarter of a century ago, they attacked against the right rear of the Allied offensive against the Cologne area. As in 1918, there has been an initial success.

The area of the German offensive is the same as that of 1940. In that year they were able to keep going until they won their victory at Dunkerque.

At the end of 1944, the Germans are believed to have fewer troops available than in 1940. However, the new models of tanks, guns, planes and other weapons are far superior. They are also more numerous. A smaller force can accomplish more with the new matériel. Fewer men are required to man them; they require less space on roads; less food and supplies.

The new German offensive is employing new kinds of weapons of which little is yet known. Unfortunately for the rest of mankind, Germans are intelligent and inventive. They are making a supreme effort to turn the scale of victory, which has long been against them.

In the distant Philippines, General MacArthur has secured a new base on Mindoro without serious opposition.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THE Seventy-Eighth Congress ended on December 19, as so many others have in the past, with a sense of frustration and indecision. It has behind it, however, several solid achievements, chief among which are the so-called GI Bill of Rights and the simplified tax bill. It also had a labor bill which was announced as preventing strikes but which probably caused more than it stopped, and is probably only awaiting the new Congress for drastic amendments or repeal.

This Congress was also notable for the revelation of a fact hitherto only half-acknowledged, that there is a large number of Senators and Representatives from the South who, on economic questions, are fully in accord with the Republican minority, and who frequently voted with it to make a majority. In Washington it is now thought that, with seventy-eight legislators retired by the primaries or elections, this North-South coalition will no longer be possible in the new Congress, even with the President declaring on the day Congress adjourned that on domestic policies he is still "left of center."

But what most of all deeply disturbed the outgoing Congress was our foreign policy. The poor old Atlantic Charter had taken a terrific beating. Even though that much-abused document had in it much that savored of an outmoded nineteenth-century liberalism, still most people thought it expressed our fundamental policy. It was given out by the White House as a Joint Declaration on August 21, 1941; it was on file with the Congress as a public document since shortly after; and by the following January it had been signed by all the United Nations. As late as December 13 last, it was reprinted in the *Congressional Record* as a guide to the debate on the State Department then raging.

I am told that it was with a sort of stupefied silence that the newspapermen at the President's press conference on December 19 heard Mr. Roosevelt say that the Charter never really existed, but was only a sort of memorandum for a radio broadcast, though on August 21, 1941, the White House had expressly stated that the Joint Declaration had been signed by Messrs. Churchill and Roosevelt. It was a shock to have the memories of the two signatories fail them within a week.

WILFRID PARSONS

UNDERSCORINGS

IN AN IMPRESSIVE ceremony, described by Archbishop Mooney of Detroit as a "dramatic reminder of the corporate and organic unity of the Church," the Most Rev. Michael J. Ready was consecrated Bishop of Columbus at St. Matthew's Cathedral in Washington on December 14. In his sermon Archbishop Mooney paid an eloquent tribute to Msgr. Ready's work as General Secretary of the National Catholic Welfare Council. In its history, he said, "the name of Bishop Ready will stand out both for the position of high responsibility he has filled and for the quality of the service he has given."

► More than 20,000 non-Catholics in the armed forces are being instructed in the Catholic Faith by means of correspondence courses, Bishop Noll of Fort Wayne, Ind., revealed in commending the Knights of Columbus for establishing an information bureau in that city.

► The Polish problem confronts Allied statesmen with their first opportunity of applying the "principles and promises" of the Atlantic Charter, *Osservatore Romano* declares in a

recent article, quoted in *Religious News Service*. Admitting the clarity of the war aims and peace plans formulated by these statesmen, the article reminds them that "example is the only conclusive way to bring facts up to the eloquence of words."

► Describing universal military training as a "proven failure," the Postwar World Committee of the Catholic Association for International Peace has issued a report strongly condemning proposals for peacetime conscription in this country. "However legitimate it may be in theory," the report says, "conscription has been . . . part and parcel of the war-minded philosophy of power politics that has produced two world wars."

► In its release of December 12, N.C.W.C. *News Service* reports that two more Army Chaplains have been killed in action. The Rev. Leo Rechsteiner, O.S.B., was killed in the battle of Leyte and the Rev. Eugene O'Grady, a priest of the Archdiocese of Baltimore, was killed in the Allied drive into Germany.

LOUIS E. SULLIVAN

REVIEW OF 1944— THE HOME FRONT

BENJAMIN L. MASSE

MOST OF THE HEADLINES during 1944 were about battle lines. We hailed the exploits of the young men who fought and died on land and sea and in the air. We cheered the grizzled men who led them: Eisenhower, Nimitz, Halsey, MacArthur and many another. On the nation's battle-flags, alongside Yorktown, Gettysburg, the Marne and Belleau Woods, we inscribed new names breathing heroism and sacrifice—Tarawa, Saipan, Leyte, Anzio, Normandy and a dozen more. These were the men, these the deeds, we featured on our front pages. No one wanted it otherwise.

HEROES OF PRODUCTION

But there was another side to the war, other heroes who thought and planned, toiled and sweated to grow the food, make the clothes, produce the deadly stuff without which the bravest of men must falter and fail. We heard of this side of the war, too—of the job of production and transportation which astonished friend and foe alike—but not nearly enough, and generally the wrong things. When the newspapers tell the story of battles, it is the victories they emphasize, not the defeats. But when they tell the story of production, they use a different technique. Then the failures are magnified, the achievements played down.

We read a good deal about strikes, slowdowns, and every precious detail of the occasional disagreements between Government administrators. But we did not learn the tale of men and machines, of their complex organization and skilled direction, which increased total war production eight times above 1941 levels, which sent plane production up from 85,750,000 pounds in 1941 to 1,150,000,000 pounds in 1944; naval construction up from 216,000 tons to 3,312,000 tons; merchant shipping from 1,150,000 tons to 16,000,000 tons. These are just figures, and figures lack the glamor of a landing on Leyte or a raid by Halsey's aircraft; but these figures, nevertheless, plus the bravery of our soldiers and sailors, spell the difference between victory and defeat.

In reviewing the year on the home front, one is impressed above all by the fact that the President finally found an efficient, smooth-working high command. James F. Byrnes, as director of the Office of War Mobilization, has provided unity and firm direction to the widespread activities of the war agencies. His chief lieutenants, Economic Stabilization Director Vinson; Julius A. Krug, head of the War Production Board; Chester Bowles of the Office of Price Administration; the embattled chairman of the War Labor Board, William Davis; and Marvin Jones, War Food Administrator, all are highly respected and capable executives. They know their way around Washington and, more important still, they know how to get along with Congress.

It would be easy to mention a score of other men in Washington, notably the Secretaries of War and Navy, who have made, and are making, a magnificent contribution to the winning of the war. And it would take a separate chapter to do justice to Messrs. Donald Nelson and Charles Wilson, who saw the War Production Board over its worst obstacles, or to chronicle the generous efforts of the leaders of labor, industry, finance, transportation and agriculture who worked shoulder to shoulder with Government officials to make the various programs a success.

Naturally, as in the two preceding years, mistakes were

made, but the level of achievement remained very high—so high that we can still speak of this war as the best conducted war in our history. If the military services had perfected a system of inventory control, which might have prevented over-buying, if there had been from the beginning stronger direction at the top and a clearing-house for inter-agency disputes, if the Congress and the Chief Executive had worked better together, and the Congress had been less amenable to pressure groups, the record would have been better, of course. But it is still exceedingly good.

RECONVERSION PROBLEMS

Oddly enough, some of the worst headaches during the past year were caused not by the war but by the approach of peace! Five months ago, it will be remembered, Washington had a bad case of "reconversion jitters." After the successful invasion of Western Europe, hope grew that the war in Europe might be over at any time, but with this hope went a desperate fear. It was born of the knowledge that the nation was badly prepared to liquidate the war. As the American armies stormed across France, there was nervous, high-pressure talk about resuming civilian production; and a difference of opinion over the best manner to bring this about led to the unfortunate quarrel between Mr. Nelson and Mr. Wilson, and to the latter's resignation from the War Production Board.

It was the fear, also, of impending peace which intensified labor's drive to break the Little Steel formula, which complicated the work of the War Labor Board. Straight hourly wage rates have not risen nearly so fast as the cost of living, and labor leaders are keenly aware of what might happen if a sudden return to the forty-hour week, with resultant loss of overtime, brought this sharply to the attention of the rank and file. Rightly or wrongly, they feel that if they do not succeed immediately in revising wage rates upward, they will never succeed. At the end of the German war there might be, they knew, from two to four million unemployed, and they argued that wages are never boosted when men are walking the streets in search of jobs.

It was the fear of peace, too, which led to the struggle in Congress over reconversion legislation. Finally laws were passed covering termination of war contracts and disposal of surplus Government property, but nothing was done for war workers. Some observers think that the failure either to increase unemployment benefits or to provide for dismissal pay contributed to the recent and dangerous shift from war plants to civilian production.

Now, of course, there is little talk of reconversion. Last summer's hope has changed to grim realization that the fighting in Europe is far from over and that we must tighten our belts for hard days ahead. Grim as is this prospect, it does grant the Government more time to plan a reconversion program which will give labor and business a chance to realize their dreams for a better future. Recent developments clearly indicate that from now on War Mobilization Director Byrnes will be the key man in planning the shift back to peace. At the head of a virtual super-cabinet, he can give orders to all the agencies and departments.

The War Labor Board has had a difficult year and, if the public members had their way, the President would ask someone else to carry the burden for the rest of the war. A feeling of unrest, due to several causes, spread among workers. While there were no strikes as serious as the coal-mine strike last year, there were many "quickies" which embittered the atmosphere and interfered with the smooth production of war materials. But all in all the record was good, the number of hours lost through strikes being only

a tiny fraction of the total hours worked. There was, however, no room for complacency, and at the year's end Montgomery Ward seemed determined to force another showdown with the Government. If this company succeeds in defying Washington's wartime authority to settle labor disputes, look for very serious consequences in 1945. At the present time, the one million members of the United Automobile Workers are voting on a resolution to revoke the no-strike pledge. They will no doubt be influenced by what happens in the Montgomery Ward case. For forcing this explosive issue at such a critical time, Sewell Avery, head of Montgomery Ward, must assume grave responsibility.

War production, with its difficult problems of materials and manpower, is only one side of the Government's responsibility on the home front. It must also raise money to pay for the war, and see that the money does not become worthless. The latter is the more difficult job, and every nation that makes modern war runs the risk of bankruptcy by way of inflation. In order to avoid a disastrous rise in prices, brought about by the disparity between purchasing power in the hands of the public and the consumer goods available, the Government has used the normal method of taxation, credit controls, borrowing from individuals, price ceilings and rationing. This program has been relatively successful. During the past year the Office of Price Administration managed to restrict the rise in living costs to about three per cent (according to the Bureau of Labor Statistics). The most dangerous advances occurred in clothing and house furnishings, but these were at least partly due to the Congressional desire "to do something for cotton."

Like the War Labor Board, OPA faced a difficult situation at the year's end. The failure to place ceilings on cattle prices, which was no fault of OPA's, finally brought on a crisis in the meat trade which now threatens the whole regulatory structure. Even the black market is reported to be up in arms! Price ceilings on live cattle seem to be the only solution, but price ceilings on live cattle, according to the experts, are impractical and impossible to enforce. If OPA has any rabbits in the hat, this is the time to pull them out.

The situation confronting OPA and WLB in their efforts to hold the line on prices and wages raises the question whether the home front is fully in the war. I do not wish to imply that our people have not made great sacrifices. They have, as the casualty lists, the bond purchases, the blood donations, the war-production records testify. But are we fighting this war with everything we have, giving not just good service, but the best possible service? If we were, one wonders whether there would be so much complaining over frozen prices and wages, so much petty criticism of rationing, so much money spent on luxuries, so much buying and selling in black markets. Perhaps it's time for the Army and Navy to quit reporting the war as if it were a dozen football games rolled into one, time to let the public know that when Patton dashes two miles or MacArthur punches out a gain, American boys are being wounded and killed, not just blocked and tackled.

We did a good job on the home front during 1944. We would have done a much better one had we fully realized that in this war there is only one front, and that failures here at home mean more deaths abroad.

At the beginning of this new year, we can all make our resolve, that this war will not be prolonged a single day through any laxity on our part. If we are fighting in a just cause, as we firmly trust, no patriotic, God-fearing citizen can be satisfied with less. May God bless our efforts and strengthen us during the fateful days of 1945.

THE FUTURE OF SPAIN

JOHN LAFARGE

CERVANTES, the author of *Don Quixote*, remarked that of all impossibilities the most impossible was that of trying to write a book which would please everybody. Cervantes' great wisdom still holds—in this, as in so many other things. But with this caution duly kept in view, it might seem that at the present moment a few more rifts of light in the Spanish cloud may become visible.

The cause of Spain is very much a part of our life, for better or worse. What you say or think about Spain has become, through propaganda or otherwise, a touchstone of right thinking in the United States. Willy-nilly, Spain was dragged, a few years ago, into the very heart of the ideological battle. Spain's civil war became a sector of the international civil war. The play, the film, the novel, the sermon, the radio, have continued to be enlisted on one or the other issues of the Spanish cause. Since the outbreak of the second World War, the Spanish theatre of struggle has lapsed into the background, but it can always emerge again and, since it is always more or less with us, we cannot remain completely disinterested.

The return of Ambassador Carlton J. H. Hayes to this country will mark the conclusion of a very definite phase in the relations of Spain with the United States. For Mr. Hayes went to Madrid in May, 1942, with the purpose of accomplishing a supremely important and necessary work—of preventing Spain from being absorbed by the Axis and at the same time of building up a new and much more friendly relationship with the United States. Those who read the article by Ernest K. Lindley and Edward Weintal in the December *Harper's* can see, from the simple record there revealed, with what success Mr. Hayes achieved this task against a mountain of difficulties. Entirely friendly and sympathetic with the Spaniards, he expressed his beliefs, as an American, whenever called upon to do so, without reserve, but without rancor.

As a result, the Spanish Government "apparently preferred to accept Hayes' scorching criticism in silence"—his objections to strong Nazi and Fascist bias of the Government-controlled newsreels, to the facilities allowed the Gestapo in Spain.

Ambassador Hayes' term of office established a procedure which from its very nature will be a constant guide to his successor, Norman Armour, in this difficult and touchy task. Upon Professor Hayes' foundation of understanding and good will Mr. Armour will doubtless build. But will Mr. Armour be obliged to deal with the same set of circumstances as did Mr. Hayes? Will he not only be a new pilot, but will he find himself sailing the diplomatic vessel over new and uncharted seas? That will certainly be the case if the Franco regime comes to an end, and we can always venture a fifty-fifty guess whether this change will come to pass.

Former Minister of the Interior Miguel Maura's declaration, on December 9, that General Franco had resigned as Chief of State was speedily denied. Rumors, however, persist; and reliable sources of information were behind the report issued by *Religious News Service* on August 1 of this year, that the Catholic Bishops in Spain regard the Franco regime as a temporary expedient, and favor the restoration of a constitutional monarchy; that they would not even oppose a republic, provided it was free of Communist control. According to José Bergamin (*Foreign Affairs*, October, 1944): "José Maria Gil Robles, writing last winter from his

exile in Portugal to Franco's Minister of War, called on the military to throw out Franco and restore the monarchy to save the country from anarchy."

But in such a case, what may take the place of Franco? Will there occur what for Spaniards, according to Bergamin, "is the undoubted will of the vast majority of them—a peaceful transition"? What would this regime be, and on what would its power be based? On the Army with an inevitable succession of pronunciamientos in the tradition of the nineteenth century? On a restored Monarchy? On the Republic?

"It is commonly said," continues Bergamin, "that the Spanish people never knows what it wants, but is very sure what it does not want." They certainly do not want to "see the heritage of Franco's years in power handed to some absolute military dictatorship which would evolve from violent change through violent change to anarchy." They do not look to a "mere Republican restoration."

As we await further information and developments, it is possible, in the light of past history, to state certain conditions which from the the nature of things Spain will need to observe if it is to escape from the threat of anarchy and enjoy any degree of internal stability and peace. I think three main conditions, each affected by the other two, are sufficiently evident to stand examination:

1. The independence of Spain.
2. Good government in Spain.
3. Full development of religion in Spain.

THE INDEPENDENCE OF SPAIN

As a preliminary condition of any kind of good government, the Spanish people must be in a position to solve their own governmental problems in their own characteristic way—independent of outside interference, from all totalitarian or imperialistic interference of any sort.

There is an internal pendulum, between conservative and radical extremes, which, as we shall note below, seems to be part of the Spanish temperament itself. But the swing of these interior conflicting tendencies is but a small matter in comparison with the terrible, anarchical disruption created by the totalitarian forces which have made Spain their colony and their seed-ground for experimentation in world tyranny and world revolution. Such a matter-of-fact American observer as H. E. Knoblauch, in his *Correspondent in Spain* exclaimed in 1937:

The newspaperman who comes back from that hellish chaos which is the Spanish civil war feels its searing effect etched so deeply on his soul that it never can be effaced. His mind, his heart, his whole conscious being are numbed by the ghastliness, the barbarity, the inconceivable things that he has seen in this horror drama of brother against brother, father against son.

Some day a complete and entirely fair balance may be struck between the claims and grievances of the Spanish proletariat who suffered from the misgovernment of the ruling classes, on the one side, and the innocent martyrs of mass hatred, of incredibly bestial outrages, on the other. Even if the balance of atrocity may be found to tip the scales far deeper on the side of the Reds than that of the Nationalist purgers, there is a peculiar grievousness, for a Catholic conscience anywhere in the world, at the sight of fellow Catholics using any form of violence or cruelty in the name of Our Blessed Lord Himself.

Considered from the standpoint of conflicting persons, parties, movements and interests in Spain, the tragic contests of the last two decades are impossible for an outsider to begin to appraise. They are part of a vast enigma which

rests in the singularities of the Spanish temperament itself. But there is no such complexity or mystery as to the miserable manner in which Spain's troubles have been exploited by completely self-interested outside agencies and revolutions. There is no mystery or secret about the open flaunting of Russian propaganda and emissaries in Madrid or Barcelona or Valencia in 1937; none about the Cheka that paraded the streets; none about the crass robbery and greed which were practised by those who made Spain their chosen victim, when in time of her trouble.

Salvador de Madariaga, as a well known Spanish liberal, certainly can be suspected of no ultra-conservative tendencies. But in his latest book, *Spain*, he tells without mincing the unsavory story of the fashion in which funds of the Spanish Republic were smuggled out of Spain by Dr. Negrin and his Communist affiliates.

In his book, *I Write from Washington*, Marquis Childs tells, how, in Washington, he saw "with pain and loathing," the local diplomatic situation, and the manipulation that took place around the Republic's ambassador, Don Fernando de los Rios, when various interested parties undertook to instruct him in his duties. Among many whose motives were idealistic or at least plain, were a few whose motives were more obscure, whose hands were stretched out for the Spanish gold brought to the United States by Spanish representatives. These "were dealers in terms of realpolitik," who were "said to have their authority directly from the 'party' in Spain and in Moscow."

Nor is there anything mysterious about the Gestapo which took the place of the Cheka or the OGPU when the Axis Powers began their own phase of adventure and experiment. Lord Templewood, retiring British Ambassador to Spain, formerly Sir Samuel Hoare, has been frequently accused by Left-Wingers of being too friendly to Generalissimo Franco. But on his return to London he told, according to the *New York Times* cable of December 19, that during the greater part of his five-year ambassadorship, Spain was an occupied country, with German armies on its frontiers and Germans influencing the police and press. The Gestapo tried to suborn his servants, watched his own movements from an adjoining house. And he saw what was more sinister—how the Gestapo would seize some man or woman in Spanish territory and take them over the frontier to death or torture in Germany or one of the occupied countries. Britons, said Lord Templewood, should not play the German game by dividing Europe, including Spain, into Communists and Fascists.

GOOD GOVERNMENT IN SPAIN

But one must needs inquire, can Spain, left to itself, achieve a sound and stable government? Señor Madariaga, in the work just mentioned, dwells repeatedly upon the two characteristics of the Spaniards which seem to hinder all advances to such a desirable goal: the inherent passion of the Spaniards for personal independence, and for a quasi-anarchical separatism. This is a Spaniard speaking of his own people, and there are thousands of instances to bear this out. But national characteristics are often exaggerated—as to their universality, as to their inevitability. Spain has given many an example of good government, in one field or the other, to the world. With all their class distinctions and their formalism, with all their irritating tendency to dramatize and emotionalize, the Spaniards possess a certain sense of democracy, a lack of a vast amount of the crude human respect which breeds the detestable race snobbery that has encrusted itself in the Anglo-Saxon mentality. Cardinal Segura's action, in tearing off with his own hands racist posters from the walls of the Cathedral of Toledo, was an

active expression of a thoroughly Iberian point of view.

If and when world public opinion, including the opinion of Catholics in the English-speaking world, can bring any force to bear upon conditions in Spain, there are three things which we can logically look for as a minimum test of good government for Spain.

1. First, it must be a *strong* government. Not tyrannical, not a dictatorship: the Holy See itself has expressed its abhorrence of dictatorships. For whatever form that government takes, it should rest its strength upon the consent of the governed. If the future government of Spain is to take the form of a monarchy or of a republic, let it be a monarchy or republic which will be free from the weaknesses and intrigues which disgraced the last days of the Restoration, and from the equally lamentable impotence of a Zamora or an Azaña. It was the desperate weakness of the Republic, more than anything else, which prepared its downfall. It drifted into non-Spanish slavery along a road "paved with good intentions."

2. But if Spain's government is to be strong, it must be strong not in spite of, but by reason of, its integral recognition of human rights. Spain, no more than Russia, no more than Mexico or Argentina or any other country, can claim, despite its right to independence, to escape our concern as to its internal affairs. To Spain, too, must apply those words which the Bishops of the United States so decisively express in their statement of November, 1944:

If there is to be a genuine and lasting world peace, the international organization should demand as a condition of membership that every nation guarantee in law and respect in fact the innate rights of men, families and minority groups in their civil and religious life.

Recognition and cooperation may be granted to a government which does not live up to these standards, by the rest of the world, in order to avoid graver evils, to secure certain advantages in time of war or to establish precarious but necessary preliminaries to peace. But sooner or later no amount of external favor can supply stability to a government which neglects these requisites.

The immense Spanish land problem evidently admits of no easy and ready-made solution. But solved it must be, whether it be caused by the holdings of excessive size in the South or a splitting-up into over-minute parcels in the North. And this is but one of many.

3. Guaranteeing the innate rights of minority groups will mean that any lasting or effective government in Spain must find a way to conciliate in some federal or organic fashion the great national minorities which have been agitating, first for limited autonomy, later for complete independence, within Spain's borders.

The question of the Basques and Catalonians is placed between two extremes: the rigid uniformity required by the Franco government and the Falangists, as well as the ultra-monarchical Spaniards, and the ideal of a completely independent republic. Even those, like Madariaga, who refuse to recognize the Basque claims for complete independence, blame the Republic for its narrowness in not generously granting the Basques the autonomy which they reasonably asked for. Is it possible to find a medium between these two extremes? Is it likewise possible, in the nature of things, possible to find an adjustment between local and national allegiances—or rather, two types of allegiances? Whether this can actually be realized depends upon Spain's ability to revert to ideas which antedated the present epoch of extreme nationalism, to go back to the wider and more liberal concepts of political unity and political division which reflected the organic unity of Christendom. On Spain's ability to solve

the question of her internal political unity depends much of the fruitfulness of her participation in international affairs.

RELIGION IN SPAIN

Last, but not least, in the hope for the transition to a moderate and stable regime, comes the action of the Church itself. The action of the Church is decisive in all countries where her membership extends to a fair percentage of the population, or where her traditions and prestige are well established. But in Spain the action of the Church is crucial in every hope for a healing of those internal divisions which now so cruelly lacerate that nation. Spain's present government and Spain's religious leaders have seen this clearly since the overthrow of the Communist-dominated regime. The *human* element in Spain's political situation is inseparably tied up with the Church.

As long as the Church in Spain has not succeeded in reaching and instructing and touching the hearts of every element in her masses, urban and rural, in all corners of the nation, no measures of unity or order imposed from above or from outside can restore moderation and stability to the nation. Nor can any degree of merely crusading zeal accomplish this result. And still less can it be achieved by religion's relying even to the slightest degree upon the police force of the Government.

How far is the Church succeeding in doing this? How far-reaching is her popular instruction, how complete her detachment from any given economic or political system? To answer this will require a vastly more detailed knowledge of Spain than is easily obtainable. Certain it is that in Spain, at the present day, there are individual examples of the type of detached, universalized, popular religious contact and effective social reform which the hour demands. How far these are made general, how far they are becoming the rule, is another matter. One hears different accounts from different sources and, until these accounts harmonize, American Catholics can only suspend judgment. Spain's religious needs are all the more reason why the distressing problem of national unity and national organization should be satisfactorily settled. For it is indeed a tragic thing for the Church when those regions of Spain which are most rich in Catholic missionary organized activity are separated from the rest of the country by policies which fail to recognize any claims for a reasonable political autonomy.

We in this country, as Catholics, cannot be indifferent to these family questions of our Spanish brethren—first, because of their close relationship to the problems of Latin America, but, furthermore—and chiefly—because the condition of any part of the world affects the whole body of Christ's followers, and still furthermore, because disorder in Spain will always bring disorder to the rest of the world.

Speaking in a positive sense, it is our desire and longing that Spain shall take her part in the family of nations; not in a vague or abstract way, but as a member of any future international organization. One of the paradoxes of history lies in this, that Spain, which has such difficulty in bringing peace and order to herself, is of all nations one of those which succeed best in explaining the ideals of peace and international order to the rest of the community of nations. The records of her representatives in international gatherings in recent years have borne witness to this effect. We can think of the work of the specialists and her physicians and schools, of the work of a Señor Blanco in the field of drug-fighting, of her scholars and missionaries.

We want Spain back in the family of nations. We want an end of the Black Legend. But above all, we want, for the good of the whole world, a peaceful, united Spain.

THE LITURGY AND THE WORLD TODAY

REV. JOHN P. MONAGHAN

NEW YORK CITY is having a Liturgical Week beginning December 27. This announcement will probably not startle many into asking "What is a Liturgical Week?" or "What is Liturgy?" Of those who know what Liturgy is—and many confuse it with Rubrics—far too few will share the Week's contribution to Catholic life, which is the Living Church.

The aim of the Liturgical Movement here, as in all the other countries of the world where it flourishes, is to bring to the great masses of the Catholic Faithful a deeper and more intimate knowledge and appreciation of the Church's public worship. At the same time, it aims to help them to share more actively and intelligently in that same public worship, according to the mind and the repeated advice and exhortations of the Church herself.

SOCIAL DYNAMICS OF LITURGY

It would be a great surprise for many well-read people to know that an increasing number of better-read people—many of whom are not Catholic at all—are convinced that the superficiality of our literature and the disorder of our society are the products of irreligion. These thinkers see cult, or liturgy, as the dynamic principle of a healthy culture and the *Opus Dei* as the liberating principle of servile work.

When Pius X instituted the series of reforms that began the present Liturgical Movement, he aimed "to restore all things in Christ." To restore things in Christ is to restore Christ in things. Art, economics, labor, politics, philosophy and human beings need Christ to make them whole. "Only through Him, with Him and in Him" are all things made whole, holy and liturgical to the Father as they ought to be. It is significant that Christian social reconstructionists today are always Mass-conscious.

Man is an animal that worships, a liturgical animal. He is in society by natural right. Therefore, not by political privilege, but by natural right, the Church is in society, and worship or liturgy becomes a necessary social function. Unfortunately secularism—which is separatism—has infected us so that we have come to accept the separation of the political order from the moral order as natural, and to believe that neither our culture nor our work has any essential connection with our cult or worship. From our conversation and popular literature it might be thought that one kind of people are workers, another kind are writers, and worshipers are still another kind. Cult, culture and cultivation are interdependent functions of a man. Of these three functions, a man's cult is the most important, for it is the creative principle of the other two. A culture without reverence, and work without moral responsibility, are not only inferior; they are the genesis of disorder. Liturgy or Cult is the formal expression of culture.

The Liturgical Movement is the direction of man and society towards the fitting worship and praise of God. It aims to bring human beings, split up and split apart, into unity with God and with other human beings through the Priesthood of Christ. In that priesthood each of us is priestly, since we are members of the Mystical Body of which Christ is the Head. In that Sacrifice, which shares God with us, we are sanctified and unified. The Priesthood of Christ is most manifest by the action of the Mass. The entire liturgical movement and ascetical life of Christians revolves about the Eucharistic Sacrifice.

WORK AND PRAYER

All this adds up to very important imperatives. The masses must understand the Mass to be saved from the tyranny of their wants. The Mass must be restored to the intelligence and affection of the masses. The Mass is the liturgy or worship of Christ the Workman for the workers of the world. It is a good Work, so good that in Latin we call His Liturgy *Opus Dei*. The Mass should not be a closed book to the worker—who is Everyman. The Mass should be vocal; the congregation not an audience but actors.

When men are Mass-minded, as the people of poor Poland and Ireland are, their common speech is literature and their work reverent without servility. Glance at Holy Ireland on a summer's morning at daybreak—a Dublin church filled with workmen, every man of them "making the Mass," the tools of their trades all about them. Whatever work these men do during the day becomes "God's work."

The liturgy of Nazareth is next-door to the Cenacle. Catholic social reformers need the Liturgical Movement to open the lips of the masses and put words, and singing words, on the good Thing that Christ and men do when a priest and the people pray the Mass together.

A man in the Mass is most completely a Person, for in the Priesthood of Christ, and through His Priesthood, man is one with Christ worshiping and praising the Father—*noblesse oblige*. But the liturgy is never exclusive. It is no more a private personal devotion than the Incarnation is a private enterprise. The liturgy is the perfect social norm of the ego—and the antithesis of egoism. One may be a good philosopher and an egoist—indeed, many philosophers are; one can easily be a theologian and egocentric, but even the poorest liturgist must be humble. For in the Liturgy, at the most profound moment of a man's adoration and prayer, he must take his mind from himself and his hands from his own breast and stretch them crosswise to embrace all the commonplace that is the world, by the invitation: "Let us pray."

LITURGY AND RELIGIOUS AWARENESS

The Liturgical Movement was not too well appreciated by some theologians in the beginning. Some found too little theology in it, so they said—and they are still myopic. Others associated it with a fussy preoccupation with vestments; and still others with an almost morbid interest in the good manners of the Mass.

The Liturgical Movement has indeed improved the appearance of our vestments and increased the dignity of our ceremonies, but the Liturgical Movement is much more than that kind of reform. It is a matter-of-fact insistence that the "Work of God" which we call worship matters most in our workaday lives. It insists that lives without liturgy are intellectually sterile and socially unstable.

The Liturgical Movement is always in the direction of God, away from ourselves. It is the growth of the branch in the Vine, a growth without pietism or puritanism. But the Liturgical Movement, too, has put great rubrics of social significance around the "Our Father" and "Our daily bread." He prays best who prays with the Church. The Liturgist is Christ. When Christ bows to the Father, He bends to mankind. There is no bowing to God otherwise.

Properly, such themes as "Liturgy and the Parish Family," "Social Solidarity Through Liturgy," "Liturgy and Catholic Action" will be discussed during this week, and lead, we hope, to the profitable understanding of the social implication of the Liturgy. Since the Liturgy is the Life of Christ in the Church, nothing that is human can be alien to that Life.

THE LITURGY AND THE WORLD TOMORROW

GERALD ELLARD, S.J.

AFTER BRETTON WOODS and Dumbarton Oaks, Saint Patrick's Cathedral and the Liturgical Week, December 27-30, 1944. Is it whimsy, or vanity or enlightened citizenship that suggests this conjunction as one more phase of integral world planning? Yet there is still need to explain the reasons for a Liturgical Week, or a Liturgical Movement, to explain the reformation of society by social worship.

It entails glancing back quite a distance. The press has told of young British children, when the lights recently came on again, being amazed at the illuminated streets, something they had never seen before. In view of the British White Paper on the widespread destruction of household furniture, "for which no replacements are available," we can imagine how surprised many children will be when the day of make-shifts is over and ordinary living is theirs.

The invaders of the sixteenth-century religious world—Lutheranism, Calvinism, Episcopalianism and their numerous branches—shattered the pattern of Catholic corporate worship; and before the Church could piece it together again, she had to endure the long, if bloodless, "war of attrition" of the Jansenist-Josephinist Leftists. The dry bones of collective worship have been lying about us for generations. "Can they really be made to live again?" is a question still being asked in editorial columns, classrooms and rectories, whilst the quickening breath of the Lord is already abroad in the land. Even Catholics are surprised at a social order in which social worship finds adequate place—and movement!

PIUS XII POINTS THE WAY

Pius XII speaks so often of this restoration of "the genuinely traditional custom of collective prayer" that a full syllabus of the Movement could be drawn up in his words. In all this, of course, he "alludes to better worlds and leads the way," but the restoration has made so little progress in America that many of the Pontiff's words sound strangely unreal to us. Just prior to his election as Pope, to take one example, he adduced the Liturgical Movement as a "means for the formation of the *social conscience*," and compared it with other great *social movements* of the age. Again, he told New Zealand Catholics—about one in eight of the population—"you could in no better way *contribute to the social life of your people*" than by public worship of the Eucharistic God. One of the four things, Pope Pius holds, in which our age resembles the Primitive Church is our regained "conviction of the *social efficacy of Eucharistic thought on all forms of social life*." In the great Encyclical, *Mystici Corporis*, he speaks of Eucharistic worship as knitting together the *Social Body of Christ*. In the Pope's mind our worship, besides contributing directly to God's glory, is definitely a *social service* to our fellowmen. But let us see the various steps by which Catholic collective worship is being restored.

There has always been the Mass. In what sense can Mass be "restored"? If we mention some things that have already been restored in integral Mass-worship, it will indicate the trend and scope of the Movement. First: the layman has now the Missal which is read at the altar, and is able "to pray the Mass, not merely to pray during Mass." Second: daily access to the Communion Table has been declared the privilege of all who are free from known mortal sins, thus

enabling the layman to have the same integral participation in the Mass as the clergy. Third: the restoration of simple plainsong has been decreed (though not yet effected widely), so as to make possible full-throated congregational song at Mass. These are specific phases of the revitalization of Mass-worship.

But since there will always be division between clergy and laity, how can the Mass be "socialized"? Despite the Divinely established *distinction* between clergy and laity, between priest and layman, in the "revitalized" Mass the lay-worshippers are not simply the ground crew or maintenance group, but are all *associate pilots*, even in their lay degree. Pius XII says clearly in *Mystici Corporis* (as elsewhere):

In this act of Sacrifice, through the hands of the priest, whose word alone has brought the Immaculate Lamb to be present on the altar, *the faithful themselves* with one desire and one prayer *offer it* to the eternal Father.

Is anything to be said of the collection in the collective service? Yes, indeed—the very basic notion that we remember *to put ourselves*, and not just our money, in the envelopes—and "Uniting as brothers . . . offer the same Offering . . . 'my Sacrifice and yours.'"

Has Communion, too, a communal phase? If not, why does Pius XII insist that "At the same Table . . . we are brought into union *with each other* and with our Divine Head"? The "socialized" Communion is the Catholic's party-line communication-system, because by it, as Aquinas said, following Saint John Damascene, "we communicate with each other and are united with each other." "And if [it is to Americans Pius XII says this] through Holy Communion we become one with Christ, how can we fail to love all men for whose love Christ died on a cross?"

Do the lay co-worshippers in the "renovated" Mass-movement get a chance to speak up—or better, to sing out—their communal prayer? "It is not necessary to recall," wrote Cardinal Pacelli, "how profoundly unity of sentiment *and of voice of all* . . . is rooted in the very nature of the liturgy. This is common knowledge." Common knowledge it may be, but with us it is not yet common practice. The silence of generations still seals our lips; in most American churches the eyes alone still have it over voice and tongue; but the rising tides of social consciousness will sooner or later spill over the dams and carry with a sweep across the entire land.

Since the Liturgical Movement is a reform, its conduct is entrusted to the Hierarchy alone. But since it is a question of relighting lamps long, long extinguished, there is need of specialized study, discussion, promotion. There is need all over America of Liturgical Weeks to publicize, propagandize, to "soften up" our hearts, our purposes, for the coming D-Day, for the new world to be built.

One final phase of the Liturgical Movement may be mentioned. The Catholic Liturgical Movement is rapidly making an impression upon non-Catholics. Protestants are attracted by the revival of Catholic corporate worship; and in God's Providence a corresponding Protestant Liturgical Movement, in America as elsewhere, is rapidly making Protestant worship take on the appearance of Catholic worship. As one leading Reformed Evangelical recently wrote:

The altar, with its cross or crucifix, candles, vestments, and other aids and ornaments of the historic way of worship are ours again. But to what purpose are these unless God kindles the flame upon the altar, and man turns once more to the House of the Lord?

Liturgical Week is a partial fulfilment of that prayer for a return of our sorrowing world to the House of the Lord.

STRENGTH OF RESOLVE

WHEN Prime Minister Churchill unloaded upon President Roosevelt part of the responsibility for the unhappy conditions in Greece and Poland which have aroused the indignation of this country, he may have unwittingly helped to knock down the last barrier impeding full American authority in Europe. Faced with ugly signs of pressure tactics put on the small nations by Britain and Russia, with our acquiescence, this nation is being pushed to make a decision it has long been afraid to make. But with the revelation of our complicity in rising power politics, the question is thrown up at us squarely and we must decide.

To achieve a decent world where we could enjoy peace with justice we threw the full weight of our manpower and material resources into the balance against the Nazis. And in our sincere desire to control future aggressors we finally, after serious soul-searching, rejected the isolationism of the past decades and took the lead in formulating plans for a world-security organization which, we hoped, would put an end to the self-seeking of power politics.

America is now faced with the sharply defined problem of convincing itself and the world that these high resolves have behind them the moral resourcefulness necessary to carry them out. The test lies in great part with the reaction of the American people to Mr. Churchill's blunt revelations.

This reaction could take two forms. One would be an attitude of despair and cynicism, followed by a retreat to the old ideas of America-against-the-world and an unparalleled scramble for overseas bases. This, of course, would not in the least alleviate the conditions which now evoke loud protests. It would mean leaving Europe the prey of Russian expansionism and of revolutionary ideology. It would also mean writing off the magnificent sacrifices of our troops, to say nothing of the money and material lavished upon our Allies. It would mean abandoning the small nations in a more cowardly fashion than anything thus far seen. In short, this kind of reaction would mean surrender of all the high moral principles we have espoused.

The other form which this reaction may take is wholly salutary. It will consist of a vigorous repudiation of the sordid tendencies recently revealed in our foreign policy and a reassertion of our resolve to carry this war not only to victory but to a just peace. But far from breaking away from the victorious coalition we will insist that its members cease to act in and for their own interests, but to work through common policy and common action for the good of Europe as a whole. As a proof of the sincerity of all parties, we will insist that unilateral action be repudiated through the immediate establishment of the world security organization which we promised by the Moscow Declaration and outlined at Dumbarton Oaks.

Up to now our resolve to banish unilateral action and national selfishness, whether our own or Britain's or Russia's, has been weak and unformed. There are those who say, and with reason, that our President's attitude has been too negative, in contrast to the boldness of his earlier years. At the same time no one can deny that our foreign policy cannot go beyond the proven and constant desires of the general public. If our influence for good in Europe is not in proportion to our share in winning the war, this is in large part because neither the Europeans nor Mr. Roosevelt himself can say for sure that America is in the picture to stay. If we could announce a policy that our friends and enemies knew we were prepared to back up, then our stand on almost any issue would be well-nigh irresistible.

Some say that we cannot hope to accomplish much in Europe. It all depends on whether we really want to accomplish the job of lasting peace. If we really want it and show that we want it, we shall get it. But we must first make up our minds. This requires a moral resolve which, up to now at least, we have not been able to command. But this resolve is being forged in the hard events of the recent weeks.

THE NISEI RETURN

THE ARMY and the Supreme Court passed judgment, twenty-four hours apart, on the return of American citizens of Japanese ancestry to their homes on the West Coast. Major General Henry C. Pratt, commanding general of the Western Defense Command, gave the practical decision that the urgent military considerations which inspired the evacuation of Japanese Americans from the West in 1942 no longer existed. His revocation of the exclusion order, to become effective January 2, 1945, was made public by the War Department on December 17.

The Court, deciding the appeals of two Japanese Americans on December 18, handed down: 1) a 6-3 decision that it was "unable to conclude that it was beyond the war power of Congress and the Executive to exclude those of Japanese ancestry from the West Coast area at the time they did"; and 2) a unanimous decision that loyal Japanese Americans could not legally be detained in relocation centers.

During the past two and a half years Army authorities have been "screening" the internees for loyalty. Of 110,000 interned, some 18,000 were classified as disloyal and transferred to Tule Lake camp. Of the remainder, about 32,000 have been relocated in various parts of the East and Middle West; about 61,000 still remain in the internment camps. How many of these 61,000 will want to return to the West Coast, nobody knows. Some relocation officials place it as low as ten per cent.

Meantime, organized hate groups continue to pour out floods of racist propaganda. It is the opinion of thoughtful observers that they by no means represent the true temper of the people around them. Various American Legion Posts and Native Sons Parlors have disgraced both the Legion and American tradition by their anti-evacuee resolutions. The Hood River (Ore.) Legion Post, taking a leaf direct from Hitler's book, has erased the names of Japanese-American servicemen from the Roll of Honor. They have high standards of honor, these Hood River heroes of the home front. 'Tis but a bubble reputation that you will gain in the cannon's mouth at the Volturno or Salerno or Anzio; for gentlemen in America now abed shall outrank you by a white skin and Caucasian ancestry.

Various organizations have been very vocal about the threat to our security implied in the return of the evacuees to their homes. It is curious to note that this anxiety was particularly acute amongst the fruit and farm interests, who were by no means opposed to the removal of their competitors by the Army in 1942. The decision of the Army and the Supreme Court seems to have abashed these people not a whit. Is it possible that we have, right here in our own country, a sample of the most despicable form of racism—exploitation of race prejudice for financial profit?

Our Japanese-American citizens deserve the cooperation of their fellow citizens in readjusting themselves after uprooting and internment. Catholics especially, remembering their own past difficulties, and conscious of the unity of all men so often stressed by the Popes, will naturally feel that they should adopt no merely passive part in the solution of this problem.

FULL EMPLOYMENT ACT

IN THE DYING HOURS of the Seventy-Eighth Congress, the War Contracts subcommittee of the Senate Military Affairs Committee proposed a definite, detailed plan for fulfilling vague campaign promises to provide 60,000,000 jobs after the war. It is doubtful whether any more important or far-reaching proposal has ever come from the Congress of the United States.

The heart of the subcommittee's "full-employment act" will be found in the following three principles:

1. "Every American able to work and willing to work has the right to a useful and remunerative job in the industries, or shops, or offices, or farms, or mines of the nation."
2. "It is the responsibility of the Government to guarantee that right by assuring continuing full employment"; and
3. "It is the policy of the Government to assure continuing full employment by: a) encouraging, to the fullest extent possible without Federal investment and other expenditure, the highest feasible levels of employment by private enterprise, b) providing whatever volume of Federal investment and other expenditures may be needed to assure continuing full employment."

These proposals deserve thorough and sympathetic study. It will not do to dismiss them angrily as un-American, or as a threat to the free-enterprise system. The men who sponsor them are opposed to the heresies of laissez-faire economics, not to a sound doctrine of private property. They are not Communists, or Marxists, or subversive radicals of any kind. With the Editors of *Fortune* magazine, they agree that

Hitherto the government, in its economic policy, has tended to consider itself an impartial umpire among individual Economic Men. This role is obsolete; today the government is governing an industrial society, and the condition of private industry must be one of its primary concerns.

They agree, also, with Leo XIII who, fifty years ahead of his time, insisted that "it is the business of all well-constituted States to see to the provision of those material and external helps *the use of which is necessary to virtuous action.*" They are, in short, men of vision who see that the old economic order is dead and cannot and should not be resurrected.

While there ought not to be any quarrel with either the objective of this proposed legislation or the philosophy underlying it, on the specific economic means it incorporates there is plenty of room for constructive debate. Here is a job for all those intelligent citizens who rightly fear the advance of Communism, but who realize at the same time that Communism can never be checked until the injustices which might promote Communism have been removed from our economy.

AS ONE CONTRIBUTION to the cause of world peace, Tomasz Arciszewski, Premier of Poland's exiled government, urges that the nations proclaim an international Bill of Rights. Mr. Arciszewski's desperate battle for Poland's liberties brings home to him vividly the need of some such guarantees. A few years ago such an idea was labeled as mere starry idealism. Today it is becoming more and more universally recognized as a practical measure which civilized human beings must immediately adopt if they are to make any headway against the sheer force of might over right.

Latest to make known their belief in such a proclamation are the 1,326 signers, distinguished Americans—Protestants, Catholics and Jews—who urge an international Bill of Rights, to serve as a postwar guarantee of religious and individual rights for all persons throughout the world just as the American Bill of Rights is a guarantee of individual liberties for Americans. The statement issued by the American Jewish Committee calls for recognition of the individual human being "as the cornerstone of our culture and civilization" and for a world in which the rights of national sovereignty do not permit any nation to deprive those within its borders of fundamental human rights "on the claim that these are matters of internal concern." The six points of the Declaration call persecution and bigotry a matter of international concern, propose a plan for repatriation of exiles and an international machinery for finding new homes for expatriates "in other parts of the world."

The stream of demands for such a Bill of Rights will grow stronger as the need for it is better known. In the summer of this year, the *Public Opinion Quarterly* (Princeton University) published a summary entitled "Toward an International Bill of Rights" which was the result of a nationwide study conducted by forty-six university faculty groups at the invitation of the Universities Committee on International Postwar Problems. In November of this year, the Bishops of the United States, as an important part of their statement on World Peace, insisted upon the innate rights of man, and held that "a nation which refuses to accord to its own people the full enjoyment of innate human rights cannot be relied upon to cooperate in the international community" for a just peace. Sumner Welles, in his address before the New School of Social Research on November 27, required of "the future International Organization" that all its member states should "guarantee individual liberty to their nationals."

Sooner or later in the world of today even the mightiest nation that suppresses innate human liberties must find its situation in the world community impossible. To last, to establish its power on any secure foundation, even the most violent and crafty dictatorship must in the end yield to what, after all, is simply an inexorable law of human nature. But merely to await such a development is to invite international anarchy. The strongest weapon we can bring to bear upon a nation which refuses these rights to its own citizens is the power of a worldwide public opinion, marshaled and channeled through an international organization. Recognition of these rights will not come by mere pronouncements. It can only be created by a long process of public education in fundamental morals, and their application to the needs of our times. Statements like that of the Bishops or of the American Jewish Committee are a challenge to us to insist that the discussion of any plans for a coming peace organization must inseparably be linked with the frank discussion of elementary human rights.

LITERATURE AND ART

REVIEWERS AND CENSORS: II

HAROLD C. GARDINER

HAVING LAID DOWN as a norm for Catholic book reviewers the mind of the Church as shown in her legislation on prohibited books, Father Kilian J. Hennrich, O.F.M. Cap., discusses in the November *Homiletic and Pastoral Review* a specific Roman document which, he asserts, puts a definite end, once and for all, to the matter of "compromising" with spotted books. Let me first, however, before going on to examine that document and its bearing on the question, restate the conclusions of the first of these two responses to Father Kilian's stand (it appeared in the December 16 issue). The conclusion was that the Index legislation, by the very fact that it centers its attention on books that are *ex professo* obscene, actually does, therefore, leave room for discussion, for qualification, about books that do not clearly fall in that condemned class. The mind of the Church, accordingly, as shown in the restrictive legislation, can be and must be a general norm that Catholic book reviewers regard always; of its very nature it is not a specific blueprint of the judgment on *this* particular book, and that, of course, is what Father Kilian desiderates.

Leaving that wider field, then, Father Kilian comes more to grips with the problem (and be it remarked again that I hope that I am not underestimating that problem) in his second article. Here he has a document which seems to offer him the *ad hoc* set of rules he desires all reviewers to follow, so that there will no longer prevail a diversity of judgment among Catholic reviewers about the same book, much, he feels, to the confusion of souls. The document, which may be found as one of the introductions to the later editions of the *Index Librorum Prohibitorum*, in the original Latin, or in English in Father T. Lincoln Bouscaren's translation (*Canon Law Digest*, 1917-1933, pp. 687-691) is an *Instruction on Sensual and Sensual-Mystic Literature*. The *Instruction* is aimed at "that type of literature which exploits sensuality and lust, or even a certain lascivious mysticism." Such literature is the product of writers who

depict immodesties in flaming imagery, relate the most obscene details, sometimes guardedly, sometimes openly and shamelessly, without the least regard for the requirements of modesty; they describe even the worst carnal vices with subtle analysis, and adorn them with all the brilliancy and allurements of style, to such a degree that nothing in the field of morals is inviolate.

Even worse than this, the *Instruction* continues, is the type of literature in which the authors do "not hesitate to give to their sensuality the appearance of rectitude by blending it with sacred things. Into their stories of impure love they weave a sort of piety toward God and a very false religious mysticism." The official document then goes on to say that no excuses will justify this type of literature, nor the excuse of elegant style, nor of psychological insight, nor even the excuse that vices are depicted only to be reprobated. No such intention on the part of the author "can prevent the readers who, owing to the corruption of nature are usually very weak . . . from being gradually enmeshed in the allurements of those unclean pages."

This is, of course, an official guide and as such is binding on reviewers. It is an important document, and in this discussion the farthest thing from my intention is to minimize

its importance. But it is one thing to recognize the importance and weight of the law, and quite another to apply that weight indiscriminately and lightly to cases where its application is, to say the least, doubtful. This remark is not a matter of my own private interpretation; the spirit and the letter of Canon Law itself is that restrictive legislation is to be interpreted at its minimum, not at its maximum.

Now, from this document, Father Kilian derives some conclusions that seem rather wide. "From this," he states, "it appears that a classification of objectionable books as spotted, for adults and for the educated, cannot be maintained, because these discriminations are based on excuses which are invalid." Further, "the Holy Office clearly disapproves of all excuses and subterfuges sometimes found in Catholic publications or issued in pamphlet form palliating and compromising with evil in books."

The *Instruction* clearly does no such thing. What it is clearly talking about, to use its own words, is literature which "exploits sensuality and lust," which "depicts immodesties in flaming imagery," which "relates the most obscene details." It is a literature whose "unclean pages deprave heart and mind"; it is "a deadly literature, a filthy literature."

Now if Father Kilian fears with any justification that Catholic reviewers and Catholic publications fail to recognize that type of literature for what it is, then the Catholic press and the Catholic conscience in this country is indeed in a parlous state. What grounds he may have for thinking that Catholic reviewers are thus blind to their duty, I do not know, but it is a charge to be most cautiously made.

I am most willing to agree with Father Kilian that the far greater proportion of present-day best sellers are books of no particular worth, but the fact that so many of them are not immortal, nor even a manifestation of good craftsmanship; the fact that many are a supreme waste of time, is no reason for giving the impression that the same amount of them are "filthy, degrading, deadly." Such indiscriminate fulminations, leveled at "modern literature" in general, only serve the purpose of bringing the very law that is invoked into disrepute. If every traffic violation had to be tried before the United States Supreme Court, the importance and weight of that tribunal's decisions would soon be dissipated; there are some (minor) violations in modern books that have to stand before the judgment of the individual reviewer, because they simply do not fall within the scope of this more solemn law.

So much for the general interpretation. When Father Kilian essays to use the *Instruction* as a rule of thumb for this or that particular book, he leaves the problem advanced not one whit. The beginning of his second article remarks: "What is good or bad in books (there is no intermediate degree) seems to be in Catholic periodicals more or less a matter of private interpretation, although actually such is not the case." And it is no longer a matter of private interpretation, he concludes, because of this *Instruction*. But is it not clear as sunlight that however plain the *Instruction* be, however uncompromising, however strong and severe, the particular and troublesome question at issue is always whether *this* book that I am reviewing actually does fall under its castigations? That application must always remain a matter for the private interpretation of the individual reviewer, unless, of course, the authority of the Church, whether diocesan or universal, steps in and removes the par-

ticular book from the field of discussion. But until that time comes—and it is doubtful that it ever will with sufficient immediacy and comprehensiveness to cover the current output of books—the reviewer cannot humanly do more than trust his own judgment, informed and guided, it is true, by what he fervently hopes is his most inmost devotion to the mind of the Church, but his own individual judgment still.

Several incidental remarks in the article under discussion also call for some comments. Father Kilian states that "books which are even partly objectionable (often referred to as 'spotted') may not be used for any legitimate purpose, because these ends can be reached by good books." The generalization here made, as this whole discussion may have shown, just cannot be that flatly stated, but apart from that, the reason adduced is not universally true. There are many ends that can be reached by partly objectionable books which are not, as a matter of fact, reached by "good books." *Othello*, for example, is partly objectionable, for the simple and unvarnished reason that its imagery, as scholars have pointed out, is predominantly concerned with sexual intercourse, but the end, the impression, the artistic and spiritual catharsis of the play, is *Othello's* own unique possession.

Finally, Father Kilian's one open contradiction puzzles me. After having stated that "there is no intermediate degree" between what is good and bad in books, "he later admits that "naturally, there is a degree in the bad parts found in a book." If there is such a degree in the bad parts, then does it not seem rather logical that there can be a degree in the condemnation passed? And if there is a degree in the condemnation, are we not right back to the use of those "compromising" discriminations—"for adults," etc., which it has been Father Kilian's intention to eliminate?

No, as one moral theologian will remark in the December issue of *Theological Studies*, in discussing this whole question of morality in modern literature, the answer is not quite so simple. "Father Kilian," he says:

... found a great deal more in this *Instruction* than I can find in it. His interpretation of it, and of the problem itself, seems over-simplified to me. His object is to put an end to compromise and settle the whole problem with one sweeping generalization. I wish that the solution to moral problems were as obnoxious to complete simplification as he appears to consider this one.

So much for the disagreement between Father Kilian and some other Catholic book reviewers. I think I can assure Father Kilian that the fact that we do disagree will not shock Catholics and perplex souls. After all, most Catholics have got, at times, opposite advice in Confession, diverging practical applications to a perplexing problem, and have not felt that either priest was denying principles or compromising with them. As long as moral guidance, yes, and even the Sacraments, are given and administered by human, fallible instruments, there will always exist this perfectly understandable possibility of conflicting views on questions that are, as this present discussion shows, debatable.

It is not by extending ruthlessly the Church's wise regulations on immoral reading to cases which fall beyond its explicit provisions that the problem will be solved. How will it be solved? Perhaps in two directions: by the Catholic reader being so spiritually poised and grounded that he will not be shaken off base by an incidental vulgarity or too-realistic frankness in an otherwise sound book; by the Catholic reviewer deepening, as Father Kilian and I both wish, his simple and loving devotion to the mind of the Church and by keeping foremost in his own mind not only his office as literary critic, but his thousand-times more glorious and important office as a guide for souls.

BOOKS

BRILLIANT, NOT PERFECT, TAPESTRY

THE DREAM OF PHILIP II. By Edgar Maass. Translated by Edward B. Garside and Norbert Guterman. The Bobbs-Merrill Co. \$3.50

UNDER THE SAME TITLE as El Greco's famous painting, Dr. Maass essays an interpretive survey of the Age of Philip II of Spain. Opening his album with a highly colored picture of the Black Death and an extravagant interpretation of its influence on history, the author unfolds a series of vivid word-pictures which represent episodes from the lives of Philip and his contemporaries. The Tudor Sisters, Catherine de Medici, Saint Francis Borgia, El Greco and Cervantes are but a few of the personages in the collection.

This book is not strictly a biography: neither is it a novel. It seems rather to be the offspring of a fusion of both techniques. Imagination frequently supplies material for this sixteenth-century pageant. Many historical lacunae are replaced by glowing scenes born of the author's mind. Hitherto unrecorded thoughts are now revealed. Lively dialogs pretend to be the actual words of men whose words history has neglected to preserve. This type of historical writing, quaintly reminiscent of a bygone day, adds vigor and interest to the narrative.

The fusion of imagination and historical facts is a difficult process. Unless imagination be securely guided by truth, the result is likely to be an enigmatic hodge-podge. In the present work many of the character portraits are excellently and sympathetically done. The well informed reader, however, will detect a number of inaccuracies and exaggerations. To mention a few of the more important: Mary Tudor's attitude towards her marriage with Philip is misrepresented; the account of the Massacre of Saint Bartholomew's Day is incomplete and positively misleading; references to the Spanish Inquisition contain unfortunate exaggerations. There are, moreover, certain errors of fact that should be noted. For instance, Mary Tudor was not "... actually his [Philip's] aunt." The life of Cesare Borgia is already sufficiently sullied without adding the unprovable charge of fratricide to his sins. The author repeats that perennial myth: "Loyola had maintained that the end justifies the means, and his disciples, the Jesuits, based their conduct on this axiom." There are, too, regrettable evidences of a misunderstanding of or a prejudice towards Catholicism. This is manifested both by the general tone of a few passages too long to be quoted here and by expressions like the following: "... the hollow songs of monks"; "... Dominicans waddled along"; "... chanting of ancient exorcisms"; Teresa of Avila "... beguiled the boy ... exactly as later on she was to beguile thousands of women ..."

Historians and serious students of history will not derive a great deal of profit from a reading of this book. Those who read primarily for pleasure will find it a delightful, brilliantly colored, though occasionally inaccurate, picture of sixteenth-century world affairs. There is a good index, about twenty excellent illustrations, no bibliography and no references to sources.

FRANCIS A. SMALL

SEEDS FOR RESURRECTION

LIFE AND CULTURE OF POLAND: AS REFLECTED IN POLISH LITERATURE. By Wacław Lednicki. Roy Publishers. \$3.50

IN THE CLOSING CHAPTER of this work, Dr. Lednicki says: "I have tried in my exposition to present all the most essential stages and the most important factors in the historical evolution of Polish civilization, as well as the most salient traits of Polish mentality and characteristics." The result of the author's attempt is a distinctly interesting picture of the development of political, literary and religious ideas in Poland, from its very beginning as an organized people.

It is not easy to compress into three hundred pages such a vast amount of material. In fact, the reader is obliged to reconstruct in a general way his own picture of what the

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poets, dramatists, preachers and others have built up in this cultural structure. To furnish material for such a reconstruction is what the author intended to achieve and did achieve well. Very few of the readers of this volume will be able to read farther afield for themselves.

There are, however, weak spots in the work which make it somewhat disappointing. For one thing, the really significant influence of the Catholic Church is inadequately presented. There is even a tendency to liberalism, as the academic world likes to call the view which places too much emphasis on the temporal rather than the spiritual good. Thus Father Piotr Skarga, the great orator of Poland, is displayed through his sermons rather for his ideas of kingship and lessons in political thinking than for his spiritual message. Elsewhere the author credits the Reformation Movement with achieving great good for Poland; but he does not make clear whether he means the reform through the Council of Trent, or the so-called reform of the heretical rebels against the Church. Modern historians call the latter plainly a revolt and not a reformation, which assuredly it was not. But then the Catholic Reform aimed only at a spiritual awakening and not at material progress.

The author describes enthusiastically the Polish ideal of democracy. But the description leaves the reader under the impression that this equality and brotherhood was confined to the nobility and gentry. This class was indeed very numerous in Poland but it was immensely outnumbered by the peasantry and the poorer classes. Little is said of these last two groups, and even that little does not convey a convincing answer to the very common persuasion that the lot of the Polish peasant was at all times a depressed lot, certainly not a democratic one. In fact, the whole tenor of the work seems rather to be an apology for the nobility and gentry, written in a nationalistic spirit by which the author is strongly influenced in the face of so much misunderstanding and misrepresentation of his native land. He blames outside forces and geographic conditions much more than internal economic and political conditions for Poland's plight.

The book must prove valuable to the general reader for it offers an interpretation of Polish culture which few possess among English-speaking people. To the more interested reader and to the student it is at once a guide to the pre-eminent writers of Poland and a key to the real significance of their writings. It may bring on itself from some quarters the criticism of approaching a chauvinistic spirit. Since it is written not as propaganda but out of a desire to show what Poland is, such a purpose cannot but express itself in strong patriotic enthusiasm.

JOSEPH ROUBIK

BATTLE OF THE GIANTS?

IN SECRET BATTLE. By Lawrence Lipton. D. Appleton-Century Co. \$2.75

WHATEVER SECRECY may attach to the political conflict portrayed in this story, the veil of mystery with respect to the principal combatants has long been more than moderately diaphanous. From its inception, the New Deal and Big Business have been publicly bumping into each other with what closely resembled unnecessary roughness.

It is ironical that the Pearl Harbor incident united them in a firm clasp of hands for war against a common enemy, and at the same time provided a cover for each to plot the destruction of the other. That is the substance of this novel in which the author has visualized the more lethal phase of the feud.

In Chicago, Stuart Baldwin listened nervously to Marshall Trumbull's discovery of a Washington conspiracy against industry. Labor was to launch a series of wildcat strikes in vital areas. At the proper moment the President would intervene and take over the plants. The plot was "to hang on to the seized plants till after the war and then, if the New Deal administration was still in power, make government possession permanent and openly set up a socialist régime." To the head of the great Baldwin Enterprises, this was terrifying news.

In Marshall's fertile mind, however, an ingenious counter-plot had been conceived. They would fight fire with fire. By every subtle means industry itself would promote strikes,

arrange bottle-necks on the assembly lines, and create production failures. Even if it meant reverses on the battle-fields. With the aid of key men in war agencies, they would rush the President into the seizure of plants. Then industry would step forth and announce solemnly to the nation: "This is what the New Deal has been plotting to do all along—seize the industries of the country and bring in Communism!"

Marshall had scratched the mortal weakness in the heel of Achilles. Evidence of the solid ground he had for gloating over the success of his scheme piled up in Ted Huntley's notebook. Ted's investigations revealed that destruction due to direct enemy sabotage "was negligible compared with the damage wrought by the concealed hostility of native 'patriots' bent on squaring accounts with the Administration." He suspected that Marshall's enthusiasm stemmed not from Chicago but from Berlin.

There is something more important about the story than the accuracy of Ted's suspicion. If the author's premise is as real as his book is interesting and startling, a truce in the secret battle is imperative. It is not ironical but shocking beyond description that while our soldiers spend their life-blood on foreign soil, Big Business retires to the tent of Achilles, there to vent its wrath against the Administration. As Mr. Lipton has expressed it: "Ulysses sulking in his tent can be just as treasonous as Ulysses deserting outright and going over to the enemy." This of all times is no time for the house to be divided against itself.

MICHAEL J. HARDING

WILLIAM, THE SILENT, PRINCE OF ORANGE, 1533-1584.

By C. V. Wedgwood. Yale University Press. \$3

NEVER WAVERING from the scholarly path which the author so magnificently cut for herself in her excellent volume, *The Thirty Years War*, Miss Wedgwood has achieved another brilliant success. A biography of William I, Prince of Orange, presents to the historian not so much the problem of fact-finding as of truth-finding.

William has been lauded as a saint and martyr by his Calvinist propagandists and condemned as a devil by the partisans of Philip II. Basing her account on primary source-material (*Analecetes Historiques* of Gachard, the correspondence of Alva, William, Granville, Philip II) Miss Wedgwood has presented us with a sympathetic and, at times, very tender picture of William as a man, statesman and husband. His wives are neatly judged, and the ex-nun, Charlotte de Bourbon, understandingly appreciated. William is not portrayed as one deeply interested in religion but rather as a shrewd, opportunistic statesman whose guiding star was the vision of a united Netherlands.

Miss Wedgwood does not read history backwards but explains the facts of her story from the political, religious and social viewpoint of a Netherlander caught against the background of shifting medieval values and modern realities. The author combines a balanced, critical, historical sense with a clear, forceful, interesting literary style.

CHARLES W. REINHARDT

PATRICK GEDDES. By Philip Boardman. With an Introduction by Lewis Mumford. The University of North Carolina Press. \$5

OCCASIONALLY a book arrives for review and proves a difficult task. The life of Patrick Geddes is one of these. In reviewing it, the problem does not come from a lack of interesting material. The reverse is true, for this book is full of interesting and varied material and there are more things that suggest comment than can be cared for. It is a fully detailed account of the prolific life of this extraordinary man, who possessed the unusual combination of great talent and happy personal qualities.

Initially a scientist who was both pupil and assistant to Huxley, he achieved early fame for his work as a botanist. While the materialism of the Darwinians detached him from the Scotch Calvinism of his childhood, he soon found himself at odds with a conception of life that centered around de-humanized materialism and the "survival of the fittest."

Patrick Geddes possessed qualities such as we occasionally find in our churchmen. He was, at once, a profound scientific scholar, a simple man to whom a workman could be of great interest, a stimulating teacher, a magnificent organizer

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and a diplomat of no mean ability. In addition, he was a voluminous writer on botany and biology. His literary output in these fields, moreover, was rivaled by his studies and writings on the sociological basis of city planning. In this work, the brilliant Scotsman was as revolutionary in his approach as his American contemporary, Walter Burley Griffin. Geddes' planning, however, suffered from the fact that he was not an architect.

While his analysis of problems was profound and had a logical social basis, his synthesis, or solution of planning problems, was only a literary one. When these were put into concrete architectural form, it was through the agency of architectural associates. There is no evidence that these men were of a caliber, in their profession, comparable to that of this distinguished theoretician. Griffin, whose city planning had a new and similar social basis, in contrast, was both architect and city planner. His social purpose, therefore, was an integrated element in his architectural conceptions, and his city plans were epoch-making.

It would scarcely be reasonable to expect Patrick Geddes to have functioned as a creative architect, even though his genius had some of the aspects of universality. His lack of critical ability, however, mars the work he was associated with. Mental precision must have been part of his natural equipment, but it cannot have come into action in his architectural adventures.

He was, as Mr. Boardman reveals him to us, an inflammable and inflaming person, one who was perennially youthful in mind and action. The author makes this completely evident in the full account of his life and multitudinous concerns. From the pleasure I got in reading about him I am better able to understand Lewis Mumford's enthusiasm for his genius, an enthusiasm reflected in his introduction to this absorbingly interesting book.

BARRY BYRNE

BEHOLD TROUBLE. By Granville Hicks. Macmillan Co.
\$2.75

PIERRE MASON was a conscientious objector, and Mr. Hicks has written a searching analysis of his revolt against society in terms of causes. The reasons or motivating principles never stand out clearly, but the personality of the central character has been penetrated in a manner that is ironic and objective.

Thoroughly disillusioned when the pacifist organization of which he had been secretary showed signs of compromise, Pierre fled with his wife to an isolated cabin outside the small town of his boyhood. He interviews his draft board, tries to explain his position, and returns home to await their decision. Totally unsure of his personal courage to face the consequences of his stand, his inner tension mounts until, through a chain of accidental circumstances, he finds himself hiding in a mountain cave, killing and being killed.

In picturing the far-reaching repercussions of Pierre's tragedy, Mr. Hicks demonstrates his realistic appreciation of small-town, down-to-earth Americans. The whole approach is thoughtful, mature and detached. There are, unfortunately, a few unsavory episodes which have not too great an importance in their relevance to the plot. This is a psychological study of fears, of social maladjustment, intellectual frustration, emotional unbalance and economic insecurity. It sheds no light upon the religious or philosophical justification of militant pacifism. A mist of bewilderment permeates the entire novel. Pierre, at the age of thirty, is a victim of an idealism that has failed to examine values.

MARY STACK MCNIFF

REV. JOHN P. MONAGHAN calls attention to New York's Liturgical Week from the standpoint of actual experience of its benefits. Father Monaghan is conducting a very successful Liturgical Movement program in his own Sacred Heart church, Midland Beach, S. I.

REV. GERALD ELLARD, who contributes the second of our two articles on the Liturgical Movement this week, is professor of Liturgical Theology, St. Mary's College, St. Marys, Kans.

FRANCIS A. SMALL, S.J., was professor of history at Cheverus Classical High School, Portland, Me., before entering on his theological studies at Weston College.

PARADE—1934-1944

THE FOLLOWING few excerpts, in concentrated form, are assembled in response to a suggestion that a page of *AMERICA* be taken over to commemorate the tenth anniversary of the *Parade* column.

The first column, appearing in the December 15, 1934, issue of *AMERICA*, began with an account of the Hon. Alfred E. Smith's induction into his new post as Honorary Night Superintendent of the Central Park Zoo. It revealed as well how President Roosevelt's statement: "There is no Napoleon alive today," had ruffled the feelings of a little Negro boy named Napoleon. . . . Other issues from 1934 down to the present time yielded the following excerpts: A bill to have the I.Q. of candidates printed on the ballot was introduced in the Colorado legislature. . . . A Nevada man drew eight aces, fainted, was taken unconscious to a hospital. . . . A laundry announced: "We do not tear your clothes with machinery. We do it carefully by hand." . . . A New Hampshire youth announced his engagement to the State's champion rolling-pin thrower. . . . The international situation, like the bear which last week ate thirteen sticks of dynamite, may blow up at any time. . . . Hearing her boy at a CCC camp had nostalgia, a mother sued the camp, claiming he never had that at home. . . . In the West, an undertaker's son saved a man from drowning. . . . An Eastern professor claimed that fairy tales are no more accurate than history. . . . Sing Sing won its first football game. During the summer, New York police sent up a lot of good line and backfield material. . . . An Oklahoma lawyer sang *Home, Sweet, Home* to a jury; his client got a life sentence. . . . In a large Eastern college, freshmen thought the Epistles were the wives of the Apostles. . . . A Russian surgeon left a two-foot towel in a man after operating. This was said to be the largest towel ever left inside a patient. . . . Plans to evolve a new after-dinner joke were launched. . . . A New York court denied damages to a customer cut while laughing at his barber's witticisms. . . . Parents may not beat their children with hot frying-pans, a California court ruled.

This year of 1936 sees many indications that Communism is spreading through the French Army. . . . Citizens of William Williams Corner, Ind., tired of writing all that out, changed the town's name to Billville. . . . A St. Louis paper printed the following: "The happy young couple were married at Nuptial, Mass." . . . A New Jersey official received the following invitation: "You are invited to be one of the speakers at our Memorial Day meeting. The program will include a talk by the Mayor, a recitation of Lincoln's Gettysburg speech by a high-school pupil, your talk, and then the firing squad." . . . An Eastern man advertised: "Will the person who hit me with an auto please communicate with me?" . . . Atlantic City residents were terrified when a report spread that Gabriel was blowing his horn. Later, it developed that one Savas Gabriel has been arrested for excessive tooting of his auto horn. In the present state of the world it is understandable that people get jittery when they think the real Gabriel may be practising on his trumpet.

Several hundred years ago, men said the Catholic Church held up progress; fought human freedom. They cast off her leadership and fashioned their own world. And what a world they built! The nations are feverishly piling up bombs for a new, world-shaking Hymn of Hate. Civilization is about to be blown away in a man-made dust storm. One wonders what this year of 1936 would have been like if men had followed the Church of Christ.

ROMEO AND JULIET (altered to suit modern marriage customs).

SCENE I

(Montague and Capulet families are bitter, deadly, foes. Romeo Montague crashes Capulet party, sees young, thrice-married Juliet Capulet jitterbugging. He falls in love.)

Juliet (on Capulet balcony): O Romeo, Romeo! Where-for art thou Romeo? 'Tis but thy name that is my enemy.

What's in a name? That which we call a rose by any other name would smell as sweet. Romeo, doff thy name and for that name take all myself.

Romeo (standing beneath balcony): Lady, by yonder blessed moon I swear thou hast my heart's dear love.

Nurse (calls within): Juliet, cut out that chatter. Who's handing you that line out there?

Juliet: I hear some noise within. Dear love, adieu! . . . But stay, I will be back anon. (Exits.)

Romeo (to himself): O blessed, blessed night!

Juliet (popping back on balcony): Dear Romeo, if thy purpose be marriage and thou wilt secure a divorce, I'll shed my latest husband, and all my fortunes at thy feet I'll lay and follow thee throughout the world.

Romeo: O blessed night! I'll hie me to my lawyer on the morrow and order a divorce. O blessed night!

SCENE II

(Some days later. Juliet on the balcony; Romeo, below, must leave town because of a brawl with Capulet henchmen).

Juliet: Alack, thou must be gone.

Romeo: Before night's candles are burnt out, before jocund day stands tiptoe on the misty mountain tops, I must go on the lam.

Juliet: Hie hence, begone, away, and when our spouses are shed we will be wed.

SCENE III

Several months later. Romeo in cocktail lounge in another city, reading gossip column: "Juliet Capulet middle-aided it for the fourth time yesterday, but no bells for Romeo Montague. Why did little Juliet give Romeo the brush-off? Why did she switch to the County Paris, well-heeled friend of her Paw?" (Romeo's friends tease him about the jilting).

Romeo: He jests at scars that never felt a wound. I wager Juliet'll divorce the County Paris within the year. Meantime my divorce is won; methinks I'll marry somebody while I wait for Juliet to give County Paris the gate.

(Exeunt all. Curtain).

As Alexander Pope says: "'Tis education forms the common mind: Just as the twig is bent the tree's inclined." . . . There are today many little Catholic Twigs being bent by non-Catholic schools. . . . Zoot suits may spring from zoot morals. They may be the fantastic external expression of the fantastic irreligion in which modern youth is indoctrinated by present-day secular education. . . . Charlie McCarthy, seated on Edgar Bergen's lap, began to feel that Bergen was getting too much of the glory and that he, Charlie, was being robbed of his due. He yearned to jump off Bergen's lap, to strike out for himself, to become independent of Bergen. Seeking to dissuade him, friends told him that his relation with Bergen was of the very nature of things; that any attempt he might make to flee from it could have only one result—the ruin of Charlie. But Charlie, being wooden, turned a deaf ear to his well-wishers, and ran away (or so he thought) from Bergen. Alas, Charlie's rosy dreams did not come true. When he endeavored to secure billing for an act of his own, theatrical producers jeered at him: "You can't do anything without Bergen."

Several centuries ago, certain ideas somewhat similar to those described as being in Charlie McCarthy's head, commenced lodging in the heads of human beings. Man, these ideas hinted, had been sitting too long on God's lap. He should jump off and start out on his own. The Church told Man that his relation with God was of the very nature of things; that any attempt to become independent of God could have only one result—the ruin of Man. But Man turned a deaf ear and through the last several centuries effected (so he thought) his flight from God. . . . Alas, Man's rosy dreams have not come true. . . . The world in this year of 1943 presents a graphic picture of what happens when man jumps off the lap of God.

JOHN A. TOOMEY

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THEATRE

MISS LILLIE AND THE ARTS. Billy Rose is one of the most astute showmen of this decade, and he has produced *The Seven Lively Arts* at the Ziegfeld Theatre with a gorgeous extravagance that makes its audiences gasp. But when all is said, the important fact stands out that Mr. Rose's new show is Beatrice Lillie and that the Arts exhibited, good though the exhibition is, pale in the light of Miss Lillie's effulgence. From the beginning of her career Miss Lillie has been one of life's best gifts to the British and American stage. Mr. Rose should be immensely grateful to her; but he has also done something for her by giving her this opportunity to show how simply and easily she can carry a big production into a big success.

This does not mean that Miss Lillie's associates do not give her and Mr. Rose all that is in them. But Mr. Rose has given his company so much to do that most of them are a bit overwhelmed by it. It is at these points, when the audience is in some danger of artistic suffocation, that Miss Lillie comes on, as young and charming as she was twenty years ago and even more amusing. Then everybody, including some of the players, forgets everybody else and the Seven Arts become a one-woman affair with Miss Lillie carrying the show, company and audience, and doing it all simply, humanly and, above all, so amusingly that most of us forget our troubles in watching and listening and laughing.

Yes, there are others—Bert Lahr, Benny Goodman, Markova and Dolin, in a charming Stravinsky ballet, among them. There are lyrics and music by Cole Porter, to say nothing of Mary Roche and her songs; Jere McMahon in dances; Nan Wynn, Billy Worth and Dolores Gray—all against Norman Bel Geddes's superb backgrounds and Hassard Short's stunning lighting effects.

Miss Lillie's best offerings are *There'll Always Be an England*, her take-offs of the American vernacular and her songs, including *Dancin' to a Jungle Drum*. There are other good songs by other singers, including *Is It the Girl?*, *Wow-ooh-wolf!*, *It Doesn't Make Sense*. Also, Miss Lillie's costumes are all they should be. One striking scene shows Billy Rose taking over the Metropolitan Opera House.

What's the story of this offering? Let me think. There's something about a party of young people who came to New York to study the various arts—but why should we go into all that? The important point is that you will have a very good time at the Ziegfeld.

ELIZABETH JORDAN

FILMS

EXPERIMENT PERILOUS. Because this picture tells a weird but fascinating tale of a madman who vents a strange hate on his beautiful wife, and because it colorfully recreates the atmosphere of a forgotten New York of 1903, it merits recognition as a fine piece of filmfare. From the very beginning, in a storm-beset railroad train, this psychological drama gets off to a suspenseful start when George Brent, a metropolitan doctor, has his interest in a prominent New Yorker aroused by the conversation of the latter's spinster sister (Olive Blakeney). This chance meeting introduces the physician to an amazing household and involves him finally in a triangle with the beautiful wife (Heddy Lamarr) who is being mentally tortured by her relentless, killer husband (Paul Lukas). All this tragedy is recorded against a most picturesque background. The horse-and-carriage era is faithfully depicted and serves as a perfect mounting for the brooding atmosphere of the drama. All the cast give particularly impressive performances, while Miss Lamarr never looked lovelier than she does as the harassed wife. *Mature* audiences, especially those who favor entertainment with a psychological twist, will enjoy piecing this weird puzzle together. (R.K.O.-Radio)

TOMORROW THE WORLD. Last season's stage play has been translated into a thought-provoking and well presented film. This is the story of one boy, thoroughly schooled in Hitler's ways, who comes to America to live with his uncle and cousin, where he learns about Americans and democracy with great difficulty and heartache to his rela-

tives. The re-education of the youth constantly taxes the patience and hopes of his uncle (Fredric March); however, after some more or less brutal incidents, chances for his regeneration brighten. Skippy Homeier gives a memorable characterization as the child, while Betty Field is cast as the uncle's fiancée. This is recommended to *adults*, who will find that the offering inspires hatred for Nazi doctrines rather than for the German people. (*United Artists*)

SUNDAY DINNER FOR A SOLDIER. Making no pretense at being anything but a simple, appealing portrait of a happy family association, this presentation is friendly and likable. Troubles pile up when Charles Winninger, an elderly veteran, and his four grandchildren plan to entertain a lonely soldier at their poor home on a Florida houseboat. There are poignant moments as well as amusing ones before the finale when Anne Baxter sees her dream come true in the person of a homeless soldier (John Hodiak). All the family will enjoy this bit of make-believe. (*Twentieth Century-Fox*)
MARY SHERIDAN

CORRESPONDENCE

LINES TO A CRITIC

EDITOR: Helen Worten's letter in the November 11 issue gives us a perfect example of one of the greatest odds the Church has to fight against these days—the failure on the part of Catholics to understand that non-Catholics can mean something else by a word than we do. The word *divine* is here at issue. Verbally, Miss (?) Worten proves that Douglas considers Christ divine and the Son of God. But if he really believes so, then why, for example, does he so obviously try to give a natural explanation to the really supernatural act of feeding 5,000 people with a few loaves and fishes? Why take away from Christ's glory and power when there is a fine chance to increase it?

Even if it is objected that Douglas does so only in a few instances, my point still holds; for in attempting to rationalize miracles he is at the very best showing himself unwilling to attribute too much power to God; and one who acts that way certainly has a different idea of what *divine* and *Son of God* mean from the Church has. The Church must, therefore, warn her children against falling into error when reading such books. She does not forbid them to be read, but does bid the faithful to be on the alert for such errors—nay, heresies.

Again, Miss Worten's profit from the reading of *The Robe* should not be denied, for, as she says, the book is certainly inspiring in parts. But this forces one to wonder—as AMERICA said in a recent issue, if I recall correctly—why so few Catholics write. Why can't we have a Catholic *The Robe* and *Song of Bernadette*? I fear it must be said that Catholics have the ability but are not using it. Give us more Catholic writers in every field, and the Church will have a new life and power. The time is ripe for it here in the United States.

Woodstock, Md.

THOMAS E. AMBROSE, S.J.

EDITOR: I am glad Father Gardiner does not believe that the one way to solve this "ticklish business" of evaluating fiction is by having no more discussion about it.

The protagonists of literary criteria are responsible for the baneful influences of current fiction, and this confusion has led the Catholic laity to turn to priests and nuns for solution, only to find these in woful disagreement.

This seems a good place to mention an article by no less a critic than Dr. Austin J. App, in the October '44 issue of the *Catholic Educational Review*. Anyone who is still confused after reading the nine rules for judging the morality of fiction laid down by Dr. App, is advised to recall Aristotle's definition: "As an art, literature imitates nature's creative process, the artist [novelist] concretizing the universal concepts or perceptions and feelings." Father Gardiner's article was occasioned by Rev. Kilian J. Hennrich's essay in the *Homiletic and Pastoral Review* for September, wherein it is stated that: "The Roman Congregations ap-

prove or condemn. They know no zigzag middle way with published books." Of course, such a sweeping statement leaves out a whole field of letters with which the Church has not concerned herself.

The Church has never legislated about the artistic merits of novels, and in a few cases only has she, specifically, placed the names of novelists on the Index. There is a way of judging a novel ethically. Again, to quote Dr. App: "This is more the province of the literary critic than of the theologian. Just as logic is the guide to correct thinking, fiction is the guide of feeling."

Space forbids further discussion here; but by no means should imaginative literature be considered a source for intelligent and individualized guidance. Nine out of ten persons are normal in their attitude towards sex. Let the tenth seek advice from a physician or his confessor or both.

Wilmington, Del.

MOTHER AGATHA, O.S.U.

EDITOR: Harold C. Gardiner's *Reviewers and Censors* (AMERICA, Dec. 9) is not only a boon to Catholic reviewers but to lovers of literature as well. It is high time that this troublesome question, which in the long run boils down to whether immoral incidents in a book vitiate the whole, be settled once and for all; and I think that Father Gardiner is well on the road to solving it.

Du Bos defines literature as "life becoming conscious of itself." If such is the case, the problem of sex is bound to be treated occasionally by authors. The importance of sex has doubtless been exaggerated in our modern literature and immorality more or less strongly colored, yet the Catholic reviewer, while criticizing unnecessarily vivid descriptions, need not *ipso facto* condemn for all classes the book as a whole. He must acknowledge its value if it has one. Otherwise not only a comprehensive Catholic review of modern literature but, as Father Gardiner notes, all study of literature is impossible. I am referring, of course, to those books which are not automatically condemned by the Church but are left by her to the judgment of the Catholic critic.

The problem is a delicate one, and its solution can easily be pushed to an extreme. The golden mean must be found, and I think Father Gardiner's article is a giant step in that direction. I am eagerly awaiting the continuation of it.

Three Rivers, Mass.

R. POTVIN

VOLUNTARY GERMAN REPARATIONS?

EDITOR: Your editorial, *No Legalized Slavery*, seems to imply that Russia, or the United Nations, would draft the German manpower to rebuild the Russian devastated areas. Suppose that, among the conditions to be imposed upon Germany after her defeat, the German Government itself were to raise and maintain a labor force for restoration of the material losses inflicted not only on Russia but on other victims of her aggression. Granting that she would have to resort to conscription for such labor service, what difference, as far as practical slavery is concerned, would there be in the position of such drafted men and that of any other men who were drafted by their governments to labor or fight?

There are many pros and cons on this subject, but it would seem that a nation which was apparently able to devote so large a labor force to prewar preparations could supply a large labor force for postwar reparations at the same time it is rebuilding its own cities. Even if all of the property destruction resulting from German aggression were restored by German labor, that nation would still be far from making complete restitution.

Kansas City, Mo.

J. A. BUDINGER

NEW YEAR'S TRIBUTE

EDITOR: Please permit me to congratulate AMERICA for its splendid service all during 1944 in faithfully reporting and interpreting the stream of significant events, with clarity and courage, with Christian charity and full integrity.

JOHN J. SHEEHAN

Head, Dept. of Economics,
University of Notre Dame

Notre Dame, Ind.

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THE WORD

OLDER people seem to be neglected at Christmas time, especially those older people who have no children to fuss about and no children to remember them. They are the old whose children have long since left them, or the old whose children have failed them, or the old who have never known the joy of children of their own. They, too, are the old, though they are not yet old, men and women who have had in their hearts all life long a yearning for little children, but somehow love and life have passed them by and left them standing almost as spectators of the parade of life.

Perhaps the Christ Child had all such old people particularly in mind when He had Himself carried into the temple, there to fill to overflowing the hearts of two old people, Simeon and Anna. To Simeon He granted the privilege of taking Him in his arms and through Simeon He gave to the world the true meaning of fulfillment in life. The old man's life was then and there complete because "my eyes have seen Thy salvation." Children know joy at Christmas time because parents and relatives and friends pour out their love on them. Parents know Christmas joy because they know the joy of giving and they see that joy reflected in the eyes of their little ones. Yet none of this joy can be solid or lasting or complete unless it is based on Christ, based so thoroughly on Christ that even a giftless Christmas, a lonely Christmas would not destroy it. Through Simeon Christ in His earliest lesson is driving home the truth of His birth, that when we have Him, we have joy. Without Him, no joy can satisfy the heart of man that was made for God. Childless men, men without family ties, must learn to make the Infant Jesus their family, and find in His interests and in His cause their fulfillment, their satisfaction in life, their joy.

Anna was probably one of those "little old women who look like nuns." A lonely soul, a pitiable soul, people probably thought her. Yet her life was a full life, full of "fastings and prayers," full of "serving night and day," full of speaking of Him "to all who looked for the redemption of Israel." Her joy, like Simeon's was the joy of a long search that found its treasure in Christ, and the further joy of working enthusiastically to make known to others the discovery she had made.

The really lonely ones of the world are not the world's Annas, the childless, the unmarried. The lonely ones are those who do not love children, who turn all their love inward and build about them a hard shell of selfishness. Many women, outside of convents, may deliberately turn their backs on marriage because they wish to consecrate their virginity to God, because they wish to use solely for Him their talent for teaching, for nursing, for social work, for acting and for singing. Theirs is a holy life and a full life. For all its holiness and its fullness, it is not entirely without a pang of loneliness, even of envy, for the mother who on Christmas Day is queen of her family. In such moments they must have the spiritual courage to remember that their children are the young and the old they serve. Their children are Christ, glimpsed clearly or dimly in those they serve.

There are others, many others, who do not turn their backs on marriage. Older sisters often care for younger members of the family, then care for mother and father while the years of their youth are slipping away. Their vocation is the very care they lavish on others. Sometimes their own mothers and fathers are their children.

There are others whom, despite all their longing, marriage seems to evade. Why? We do not know. They are not by any means the less attractive, the less loving, the less prepared for motherhood. Maybe it is that Christ needs so many "to talk of Him to all who look for the redemption of Israel." Maybe He needs their example in office and factory. Maybe He needs them as workers on the outer fringes of the missions, the parish, the home, the school. Maybe He needs them, if only once in their whole lives, to do just the right deed or say just the right word to bring one lost or straying soul to Him.

Their lives will not be empty, wasted lives, if in their lives they are seeking Him and His service. Their joy, like all true joy, must be the finding, the holding, the giving of Christ.

JOHN P. DELANEY

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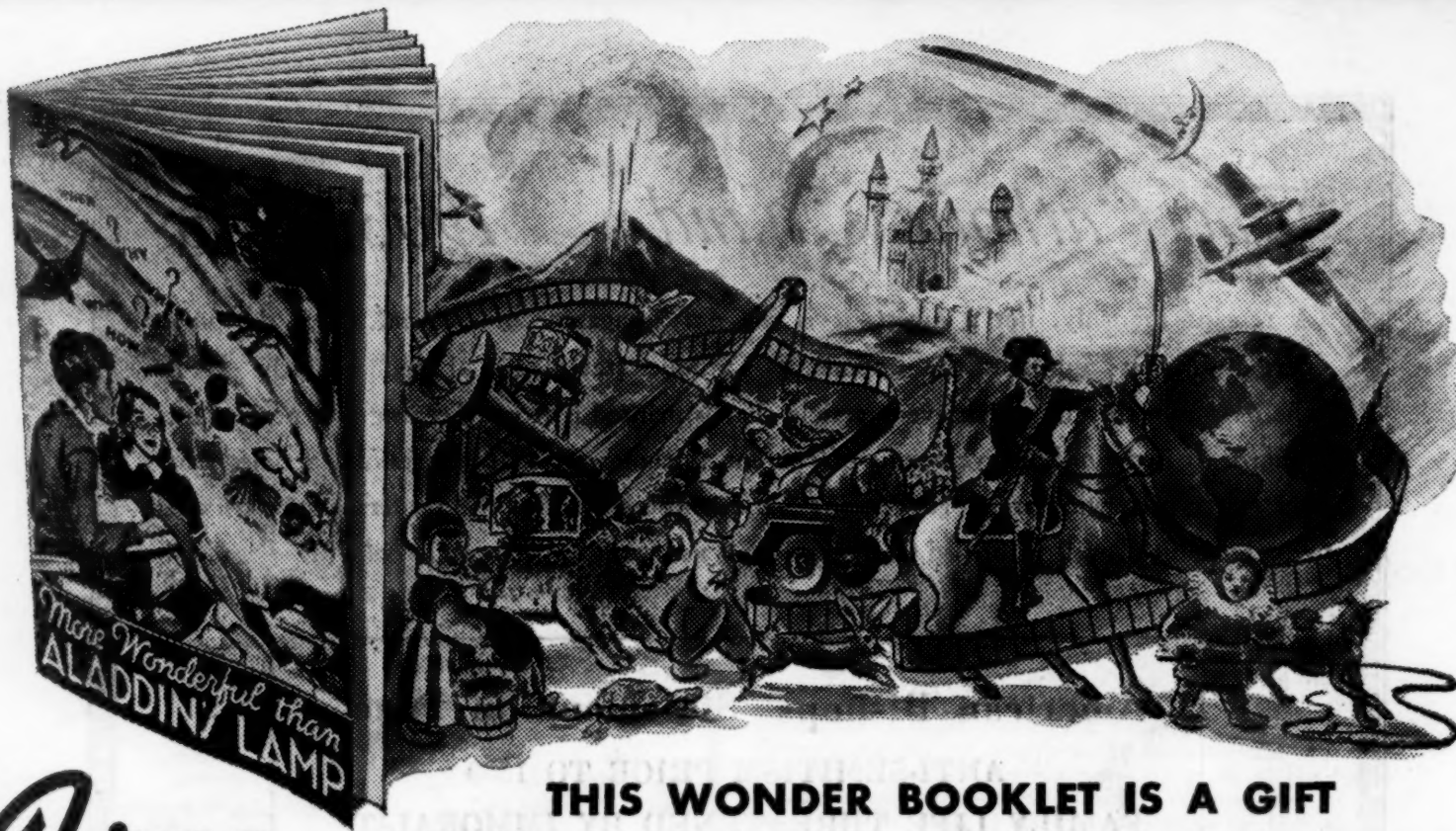
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